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Subject: Truthfulness.

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OF

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PREACHED BY

HENRY WARD BEECHER.



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TRUTHFULNESS.

“Lie not one to another, seeing that ye have put off the old man with his deeds ; and have put on the new man, which is renewed in knowledge after the image of him that created him.”—COL. III., 9, 10.

You will observe that the apostle speaks of falsehood, or lying, as a trait belonging to “the old man,” or animal nature ; and that in the new character, the true manhood, which it was the purpose of Christ to produce in the world, it is not to be found.

I propose to speak familiarly to you, to-night, on the subject of *Lies and Falsehoods*.

There are a thousand casuistical questions which have come up for discussion, as to what is true and what is false, and as to what one should do in this and that direction, or in such and such exigences—questions that are not without interest, and that it would be profitable to discuss ; but I propose, to-night, not to speak upon them, but to speak upon the whole subject of the effect of falseness or untruth on a man’s character.

The origin of falsehood, I suppose, in the first instance, is weakness. I apprehend that there is not a case in which, at first there is a natural love of untruth. I believe that all mankind prefer truth. I believe that even those who do not employ it prefer it. I believe that there is an element of truth-loving among even bad men. That people like lies is no evidence that they do not like the truth ; because it is quite possible for one person to like moral opposites—that is, to approve them ; to be pleased with the exhibition of them. In the animal kingdom we find that to weakness is joined, for self-protection, a power of concealment ; a certain slyness, or cunning. Many persons are able to preserve life in the presence of superior strength only by the exertion of some false appearance.

When we rise out of the animal kingdom into the lower forms of human life, among savages, we still find this trait. We find that men habitually seek to defend themselves from aggression by the use of concealment and falsehoods. By false representations they undertake to gain advantages which they are not able to compass.

by the direct exertion of their faculties in a normal way This is particularly the case where, among savage people, oppression reigns. Men attempt to conceal their property by falsifying. Where the hand of rapine and violence threaten to destroy men and their households, they think it perfectly proper to set their pursuer upon a wrong scent by an untruth, in order to save themselves and those that are dear to them. This they inherit from their animal origin; or, rather, it is that part of them which is animal. It is, as it were, a part brought along and introduced into the lower forms of human life from the animal economy.

I shall not undertake to discuss the ethics of falsehood. I merely say that while its purpose, oftentimes, is humane, and while there are many cases arising under circumstances which it would be difficult to argue, it is a trait which is developed only in the lower forms and the lower conditions of life. That manhood is very low which attempts to compass its beneficent ends by the use of lies.

We hear much reproach heaped upon the slaves, or those that recently were slaves, on account of their dishonesty, and their addiction to falsehood; but how could you expect anything else? Can you disrobe a man of all the attributes of manhood, and he stand and smile, and take it contentedly? Can you strip a man of every right of property, and every right of citizenship, and he not attempt in the slightest degree to make compensation to himself? Can you violate in a man, organically, every single moral right of action, and he be a saint all the time in your presence, and never make use of the lower attributes of his nature in reprisal? Why, the system of doing wrong is such that it tends to dishonesty. It touches the very motive, the very spring of the lower elements of human nature. Men, by their animal instincts attempt to compensate for that which power wrests from them. And although there may be single slaves under the influence of Christian truth, who will be faithful, honest, and true, yet it is utterly impossible to have a multitude of men that are oppressed yet remain truth-speaking and honest. It is not in the nature of things. And I do not marvel that there is so much falsifying; I only marvel that there is so little of it.

When you look at childhood, you see that right over again which we perceive among nations. Children are but the beginnings again of the human race. And in children deceit is not a natural trait. Although some have, constitutionally, a tendency to use that instrument more than others, yet, in the main, it is an instrument of weakness and fear. And to a large extent children copy it from the example of those who are above them. The parents have learned

to employ falsehood skillfully and dexterously; but the children, not having learned so to use it, go about it awkwardly, bunglingly; and the parents whip their children, not for violating truth and conscience, but for doing the same things that they do, with less skill than they do them. Children attempt to cover up their wrongdoing because they have not the courage to face the punishment to which an exposure of it would subject them. Their sense of justice is acute; and yet they seek to shield themselves from justice by evading the truth. They run into falsehood, not because they love it, but because they are not strong enough to bear the reproof to which misconduct or mishaps will bring them, if they are found out. They are not yet enough developed to understand what is right or wrong, or what is best for them in the larger circuits of life. They want many things, they have great desires, and they are unable to realize their wishes by right means; and then they attempt to compass by craft and indirection and falsehood that which they cannot obtain legitimately. And why should they not? They see, or might see, all society doing the same thing. They merely do in the small what men do in the large.

In these cases the origin of falsehood is weakness. It is the attempt to make up by the use of the lower animal instincts what should be attained, if possessed at all, by the reason and the moral sentiments. It is a bad compensation for supposed deficiencies or for supposed disqualifying circumstances.

At length men organize this trait of falsehood which they have learned to employ incidentally, as an instrument by which to supplement weakness, or as a kind of indirect self-defense. Education at length develops it into a more positive form. And then men employ it, deliberately and actively and regularly, to seek things that are evil, or else to seek right things which they have not the strength, or, more likely, the patience, to gain by legitimate means.

I believe that all the great ends of life are better gained by the use of the reasoning faculties than in any other way. These faculties are larger, and they require more room to turn around in; they are more far-reaching, and they require more time in which to bring forth their fruit; and men have not patience to wait for them. All the great ends of life, whether individual or collective, are better sought, and more surely compassed, and longer held, and more really enjoyed, by the use of a clear, truthful reason, by the open and direct exertion of our better feelings, than in any other manner. But people cannot wait; or they are not instructed to believe this. And so, men in business, in professions, in all the pursuits of life, are

constantly endeavoring to achieve great ends in this world by the use of specious appearances, by indirection, by cunning, by fraud, by falsehood.

Now, it is not a question of mere right and wrong that I wish to argue to-night; it is not a question of whether this falsifying is a sin against God or not. We all know that it is. I propose to discuss the question of the results which it works upon character. What sort of men does lying make? What is the effect of it upon a man's moral constitution, and upon his manhood? And, on the other hand, what is the effect of holding one's self responsible for the truth, all the time, and always? What influence has it in producing a manly character?

If a man takes powder in his hand, and touches it off, there is the question whether he has a right to do it, or whether it is wrong for him to do it. And then there is another question—namely, What, without any moral consideration, will that powder do to the man's skin, and to his muscles? It will burn them. It will shrink them. It will incapacitate them, and so will cripple his hand. It is this constitutional result that I wish to look into to-night. Not the question, which, before God goes with our general accountability, but this larger question: What does insincerity, or falseness do to the man who uses it? What do truth, frankness, candor, simplicity, directness, do to a man? What is the effect on character, respectively, of the one element or the other? These elements are character-making. Truth and falsehood are like food in digestion. Good food makes good blood, good muscle, good bone, good bodily strength. Bad food, on the other hand, vitiates the secretions, and makes all parts of the animal economy weak. I hold that truth is the bread of a noble manhood; that lies are the bad food that carries disease with it everywhere through the whole economy; and that no man who is building character in this world can afford to build with any other material than that of truthfulness, cost what it may. It is not a question, either, as to whether you can stand it; whether you can endure the test; whether it is beyond your exertion. My declaration is not, that you cannot have *Christian* manhood on any other basis than that of transparent truthfulness, and that if you take a course of falseness, whether it be little or much, you cannot help reaping as you sow. What I assert is, that falsehood vitiates *manly character*.

In the first place, the habit of falseness tends to strengthen "the old man," as our text has it; to incline men to use and to rely upon their lowest powers—their animal forces. It is weakness in moral and intellectual directions, and strength in animal directions, as I

have already said, from which the habit of untruth springs; and the use of it is cultivating that side of man which needs the least cultivation; which comes itself to ripeness; which begins early and is strong. It is not "the old man" which we need to develop. It is "the new man" created in righteousness in Christ Jesus that needs education and development. The habit of using falseness is an abandonment of the larger and nobler instincts of our nature. We will not employ the best instruments which we have to accomplish the ends of life. The instruments which we do employ for that purpose are the very worst elements of our being.

This habit tends, next, to dim, and to destroy, finally, the very sense and instinct of truth. Men at first deceive, knowing it; but by the constant use of deception they cease to even know that they are doing it. Gradually it blinds the moral sense. And it is in this direction that great lies are less harmful than little ones. Men think that a great black lie is very culpable. I suppose it is. But when an armorer wishes, by scouring, to cut the very surface of metal down, what does he do? Take a bar of iron and rub it? No; he takes emery. Its particles are as small as a pin's point; and these he puts on; and by scouring he cuts down the surface—takes off the enamel. You think that a great lie is a great sin, and a great shame to a man; but after all, these little lies are more dangerous, because there are so many of them; and because each one of them is diamond-pointed. And these little petty untruths which are so small that you do not notice them, and so numerous that you cannot estimate them, are the ones that take off the very enamel of the moral sense—cut away its surface. And men become so accustomed to it, that they do not recognize that they are putting things in false lights, when, by word, by deed, by indirections, by exaggerations, by shifting the emphasis, by various dynamical means, they present things, not as they see them, but as they want to see them. This phantasmagoric process by which men are throwing false lights upon action and motive; upon what is happening and going to happen; the ten thousand little modes by which men are seeking to pervert things, and make them seem different from what they really are; the petty falsenesses to which men resort in order that they may realize their vain ambitions in life—these are pernicious and demoralizing in the extreme. And the habit of employing them wears the character more than a great rousing lie told six times a year would do. Yet there are men who, if they were convicted of falsehood in a great transaction, would lose their character forever. Their neighbors would say of them, "We can not trust such men as they are." And those very persons who say they would not trust them, do not hesi-

tate to indulge themselves in five million petty falsehoods, little midges of lies, in the course of the year. A lion is to be dreaded, to be sure; but deliver me from those blood-sucking insects which make me smart and suffer! A single mosquito is not much; but a multitude of them, myriads of them, amount to a great deal. And it is this falseness in little things that tends to dim, to obscure, to almost obliterate, a sense of truth. There are men who have almost entirely lost their sense of proportion, their appreciation of magnitude, and their understanding of the connection between cause and effect. They look at everything in the light of what they want, so much that they think that is true which they desire to have true.

So that not only does the use of falsehood strengthen and cultivate the lower nature, but it tends, from the beginning, and all through life, to obscure and obliterate the moral sense, which is one of the great characteristic elements of manhood, as distinguished from animalhood.

There are three points in which we are different from animals. No animal has imagination: man has. No animal has a sense of right and wrong: man has. No animal laughs, or has the sense of humor: man does and has. But moral sense marks the difference between man and the animal more than anything else. This is that which, being destroyed, takes the foundation out from under manhood.

Then the habit of using falseness lowers the standard of honor, and of those sensibilities that make character noble and large. In all literatures—in modern literature certainly—honor, manliness, is very much esteemed. I know that in early days falsehoods for a patriotic purpose, falsehoods in war, where warriors deceived each other for the sake of victory, were rather praised. I know that there are some notions of Europe in which falsehood has been very much admired. In one of Macaulay's most original essays, he analyzes *Othello*, and says that if that play had been written in Italy, the people would have gone off in sympathy, not with *Othello*, but with the scoundrel *Iago*. *Othello* would, in Italy, have been thought to be a great, honest blunderhead, straightforward because he did not know any better than to be straightforward. "But, ah!" Macaulay tells us the Italians would have said, "*Iago* is a shrewd man, a good manager, a cunning, dexterous rival, a splendid fellow!" He was shrewd, cunning and dexterous; but he was not a model of manhood. The character of the people there had become so vitiated that they had learned to love untruth, and had learned to rank it among manly qualities. But I think this was exceptional; for I do not believe that this can be said of that noble people now. I believe

there has a process of renovation and growth been going on among them, and that the age of falsehood in that country has largely passed away. That was the old Italian character, rather than the present one. The Spanish character, too, has had certain periods of being vitiated by a tendency to falsehood. But in all the Germanic races the sense of truth has been regarded as one of the indispensable elements of true manhood. At no time among them could a man be supposed to be noble where honor did not carry in it a necessity for truth-speaking. The ideal man, according to their standard, was one who would die rather than falsify his word, or speak an untruth. A knight of honor was a man who held his word to be above everything. There is nothing like that; and all the world have admired it.

Now, the habit of using petty falsehoods, minor untruths, little lies of all sorts, in conversation, in business, and in the various ways of life, lowers the standard of honor, or takes honor away from men. That is the reason why there is so little honor in the world. There is very little of it. When men speak about *honor* they mean a kind of worldly conscience. That is not a substitute for moral sense, but it is good as far as it goes, and I wish there was more of it.

This habit also weakens the faith of men in men. One of the great preservatives of society, one of the things which preserves the individual, the household, and communities, and makes them useful, and renders them helpful one to another, is that men have faith in men. But just so soon as it comes to be understood that men indulge in untruth, people instantly flee away from them.

It is very interesting to observe, as a matter of fact, how these things come about. There are many men whose word in business we do not think of believing unless we have collateral evidence, but whose word in the household we believe without hesitation. They pacify their conscience in the family. There they adhere strictly to the truth. They govern themselves by different rules in different places. There are many men who believe it would be most disgraceful as gentlemen not to speak the truth, but who think it is not disgraceful to indulge in falsehood as business men. They say that business has its appointed customs, and they act accordingly. In the strife of business with some men we are obliged to put ourselves on our guard. If they make a statement, we feel it necessary to sift it before we can place any reliance upon it. And it is only when we have gone to one and another and found out that it is correct, that we accept it. On the other hand, there are some men whose statement in business we take as law, without verifying it. There they are scrupulously honest. Their pride lies in the direction of truthfulness in business. There they hold themselves to a high standard of truth-speaking. But out

of business, and among their companions, they are more lax. There they do not hold themselves subject to the same rigid rules. And so we learn to judge them according to their standard.

Now, when, in a community, men are not to be taken at their word; when men's words and deeds are deceptive; when, if a man presents a piece of work, his presenting it is no guarantee that it is good; when the brand does not carry conviction of honesty and of truth—under such circumstances, not only is there mischief done to the persons deceived and the authors of the deception, but there is a tendency to lessen the hold of man on man, and the confidence between man and man, throughout that community. It is a disintegrating tendency; it separates men, and they come to be like grains of sand which, though they may lie in close proximity to each other, are not joined together. Whereas, society requires that men should be united like the links of a chain, which are welded one around another. Faith being lost in men generally, society is wounded fatally, and cannot stand.

Lack of faith is disastrous to the life of a community or a nation. I do not believe that there can be anything like a successful government for the people by the people in a country where persons are accustomed universally to be indifferent to the truth. I do not mean by this that a republican government cannot stand in a nation where people tell lies. Such a government has stood many years in just such a nation. But in a nation where the people are so morally deteriorated that truth is generally disregarded, I do not believe that self-government can be maintained.

I have great faith that wherever the Germanic races are, there will be a great training of men to love and to speak the truth. But not so with the Romanic races. France cannot be republic. Why? Because the very feeling of truth down at the bottom of its people is wanting. There are a thousand excellent traits in the French people, both of stock and of education; but they have not the element of simple manly truth. Let a man go among the peasantry of France, and he sees a thousand things which make him admire them much more than he can admire the rude and rugged German, or the boorish, lower-class Englishman; but there is among the Germans and the Englishmen a kind of robust honor about truth which you do not find in France. You will not find it in Spain. The people there are lousy with lying! In Italy, in Spain, and in France, republican governments will wait long. They will be held up by adventitious influences until they can be educated into truth, into faith of each other, and into reliableness, or else they will go down. What is necessary to their maintenance is

that the people shall be taught to speak the truth. If you ask me what is necessary to a permanent government in France, I reply, Education of the people in honesty.

Why has the English government maintained itself with so loose a system of laws, without a written constitution, and apparently with the elements of perpetual change in it? Because, with all her faults (and being her descendants we know that she has many of them), there is a certain reliableness in the English character. There is a truth-element in it. They love truth. And why are the Germanic races, which have been separated one from another, coming more and more to be one? Why, when they have been ground by dissensions and conflicts almost to dust, have they been able to recuperate, and lay stronger foundations, until they have come to a majesty of power? It is because there was an inherent truth-element among them. Not that they, too, have not many faults; but, after all, they are relatively higher in the moral scale than any of the surrounding nations.

Where there is a sense of honesty and of truth you find qualities on which you can build self-government; but without a sense of truth and honesty you cannot build any government except that which comes from the iron rod of power. Wherever men make up their minds to lie and cheat, they are food for tyrants; and if they want to be self-governing they must have that manhood which carries truth and honesty for its basis. The habit of looseness and carelessness and untruth imposes burdens on society that no nation can well bear. I suppose that if you were to see an old warrior again in our times, cumbered with his vast defensive armor—his breast-plate, his greaves, his back-piece, his ponderous shield, his solid spear, his weighty sword—you would laugh him to scorn, and say, "Why, he spends more than half his strength in carrying his armor!" That is just the condition in which society is walking to-day. The cunning, the lies, the cheatings, the dishonesties in business and society, are such that every store has to be built with thicker walls, stronger locks, and bolts, and bars, and chains, than would otherwise be necessary; and there is need of more watchmen and policemen; and all the apparatus of government is doubled and trebled and quadrupled. A multitude of extra appliances are required to fight against the simple tendency to dishonesty and untruth. Teach men to speak the truth and to deal honestly with each other, and society may dispossess itself of more than half the weights and burdens that are sinking it like a water-logged ship. Men that are set to watch other men; shackles; balances; the

elaborateness of business ; the minute arrangements that have everywhere to be made, and that imply depravity, if not actual dishonesty—these are the things, after all, which make business heavy. Business would be comparatively easy and light if it were divested of these hindrances. Men in society go maled, and all parts of business are made cumbrous, like vast wagons on rough roads, half as heavy as the loads which they carry, because men are not honest.

How simple it would be if a man's word were as good as his bond ; if we never had to weigh it, and sift it, and see one man, and another man, and another, and inquire about it, and find out by the hardest whether it was true or not ! If men's statements could be relied upon, and men could trust each other, what an impetus would be given to the world's progress ! We talk of the immense progress which the world is making by railroads skillfully constructed, by ships navigated by steam-power, and by lightning, which, being harnessed, carries knowledge throughout all the earth. Undoubtedly these things are doing very much toward carrying the race up in civilization ; but if you could invent a process by which the human race could be made truthful and honest, it would make the world move ten thousand times faster than it now does under the influence of these forces. The great want of society to-day, is the habit of adhering to absolute truth and reliable honesty. Those are the qualities which we need above all others. It is in them that society and the individual are weakest.

If these general views are correct, no other battle is harder for a young man and a young woman who are beginning in life, and who mean to build a truly noble character, than that which they will be called upon to wage against falsehood. One of the first, one of the most constant, and one of the most difficult things that they will have to do, is to maintain transparent simplicity and truthfulness. I do not say that it is very difficult to avoid glaring, malicious falsehoods ; I do not say that it is very difficult to abstain from using falsehood as an instrument by which to accomplish your ends ; but I do say that to pass through the customs of society, its *complaisance*, its flatteries, its white lies, and its thousand little permissions, and come out unscathed, is not easy. I do say that to pass through business in the way in which it is conducted, and keep your garments white, and maintain a pure character, requires the utmost endeavor. There must be an education in this regard. No matter how patriotic a man is who becomes a soldier, he is awkward at first ; and if he would perform his duty gracefully and well, he must learn to do it by assiduous drill. And so it is with

men who aspire after a true Christian manhood. For the most part, every neighborhood is but a mere drill-ground. And I advertise you that when a man sets out to build his character on a higher pattern than the animal man—according to that higher and nobler model, the new man in Christ Jesus—one of the most difficult things that he will meet with will be the duty of being truthful and honest in all that he says and does. There are very few men who have the moral courage to speak the truth right straight along; there are very few men who are able to adhere to the truth in act, and word, and thought, and feeling.

We talk about great moral attainments. One of the greatest moral attainments that one could make would be to become uniform in transparent truthfulness and real guilelessness of soul. Therefore we know what is meant when it is declared that if a man bridle his own tongue he is a perfect man. That is to say, after a man has arrived at that degree of self-control that he can bridle his tongue, not making it an instrument of falsehood, but an instrument of truth, there will be nothing else that will not be easy to him.

This element of truth, absolute, uniform, habitual, characteristic, will also introduce an element of reconstruction into the character in other directions. In other words, speaking the truth is not simply that you avoid falsifying. If you made up your mind that you would always speak the truth, you would find, sooner or later, that there were other things besides mere truth-speaking involved in that determination. There are a thousand things which a man permits himself to think and feel and do, of which he says, "I can cover them up;" but the moment a man feels, "I am bound to tell the truth at all hazards, and to be transparent as crystal," that moment he says, "I cannot afford to be otherwise than right and true and noble." In addition to the element of truth, it introduces a higher standard of character and virtue, that before one has scarcely thought of cultivating. States of mind which, though admirable, men are liable to think of as moral accomplishments rather than indispensable duties, come to be estimated at their true value. There is introduced the element of reconstruction, and power and beauty are developed throughout the whole character.

The Quakers (not alone, but significantly) have made simplicity and truth-speaking a point in their economy. In any large body of men, some will come near to the standard which is set up, and some will fall away from it; and undoubtedly it is the case with this persuasion that many fall far below their prescribed rules of conduct and life; but my impression is that as a body of men there prevails among them, on an average, more truth-speaking than is to be found

among other religious bodies. They have made a point of that. And look at the result. What quietness is there among them! What reliableness! What manliness! What an element of nobleness! What depth of character! How many of their cares in life are alleviated! How many of the ruggednesses and bolts and jolts are removed from their path! I think this habit, as they have practiced it, has yielded such fruit as to encourage men to make truth-speaking a prime element in their character.

A man that is a Christian is not necessarily a man that is rapturous in devotion. He may be that, he ought to be, and it is unfortunate if he is not; but rapture is not the characteristic feature of Christianity. A man that prays well, and sings well, and goes booming up like a rocket every once in a while—that is not what we mean by a Christian. We mean a man who is a new creature in Christ Jesus. We mean a man who has constructed his character out of moral elements, and not out of animal. That man in whom simplicity and truth and honesty are found, is like the New Jerusalem, built of precious stones through every single layer of his character.

I have already spoken of business, and of the organic deceits that are wrought into it. I feel more and more that the necessity for truth-speaking in individual men must address itself sooner or later to the world. Look at the deceits which are practiced in business life. I do not mean by this a vague and general aspersion on all men that are engaged in business—for there are men in business who are honest; but if you take any single department of business, and observe how it is carried on, you will see that the temptations of society tend to introduce into it the element of falseness. Things are not as they seem. The carpet is not what it looks to be. It is not what it was designed that people should think it was. The colors are bright, and the surface is good, that people may believe that the article itself is good; but it comes far short of being as good as it has the appearance of being. And the effect of such deception is to lower the quality of textile fabrics. All articles wrought in wood and leather and metal are deteriorated in quality from the same cause. The same is true of houses, and the furniture which is put into them. And adulterations may be traced to the same source. Every particle of food that a man buys, almost, is adulterated. So is the medicine that he takes. The food sickens us; and then the medicine lies to us, and cheats the blood. There is an element of fraud that goes through whatever is offered for sale in the market. The anvil has learned to lie; the loom has learned to lie; silk has learned to lie; cotton has learned to lie; flax has

learned to lie; hemp has learned to lie. Every element in society pretends to be one thing, and on the surface seems to be that thing, while at the bottom it is another thing.

"Well," you say, "it is universally understood." No, it is not. If it was there would not be so much profit in it. It is the attempt of the more shrewd to take advantage of the less shrewd. It is the attempt of the strong to oppress the weak. It is the old robber baron in his castle descending, after men have planted their crops, and stealing them. It is the pirate on the sea pouncing upon the merchantman that is laden with treasures from abroad, and taking possession of them. It is the grasping king that appropriates the earnings of his subjects. Organic dishonesty, structural lies in goods, are modes of robbing the poor—for there is where the evil comes at last. The tendency of wrong things is to work out at the bottom. The dregs of dishonesty naturally settle down. And the poor are fleeced by those who are cunninger than they. The weak are oppressed by the strong. Those that are lower in life are robbed by those that are higher. And there must in this direction be a reformation. There must be a public conscience.

I do not undertake to say that men have not a right to make different grades of goods. I do not undertake to say that coffee shall be all coffee and not part chiccory. I do not undertake to say that chiccory shall be all chiccory, and not part burned biscuits that have been sent four times across the sea. I do not undertake to say that there shall not be adulterations in commerce. But if a thing passes for a first-class article, it ought to be first-class; if it passes for second-class, it ought to be second-class; and if it passes for third-class it ought to be third-class. It is proper enough that there should be various qualities of things; but everything ought to be what it seems, and ought to seem what it is.

Honesty in the man, and honesty in the work—that is what must be secured in society, or society will never be Christianized. You may send the Gospel to the heathen. A man that gives time and thought and means for that which is below the horizon where he never sees, is actuated by a true benevolence, and manifests a real faith. A church or a community that works for what it does not see, is a nobler and broader church or community than one that only works for the things which appeal to the senses. I believe in sending the Gospel abroad; but I have little faith in the efficacy of a Gospel that is only superficially extended. The Gospel, to be of much service in regenerating the world, must be so administered that it shall come out in business, in all forms of industry, everywhere in life.

No man need ever expect the *millennium*, the perfect day, to come, until truth, in the man, and in all that comes forth from the man, is characteristic of the race.

This is a matter which I feel ought to be much more insisted upon by the pulpit. I feel it more because I have my ministry largely among those who are beginning life. On Sunday nights especially, there come hither many such. But not too many. I thank God for the privilege of speaking to so many that are young. And I feel that I cannot do my duty to them unless I insist more upon these fundamental qualities. What are called "minor" morals are *foundation* morals. "Truth in the inward parts" is requisite to all true Christianity. If you think that you are Christians while your life is honey-combed by little deceptions and falsehoods and dishonesties, then your spiritual experiences are a delusion and a snare. There is no virtue nor safety in substitutes or plasters that cover up and hide from you the essential qualities of your character. When you have truth at the bottom of your nature, and it permeates your whole life, then your conscience mounts up, and your hope and faith flame forth, and you have the basis for the highest experiences. Then you have that which is worth having, and for which you may bless God. But nothing can take the place of truth-speaking and honesty. If you rely upon anything else in their stead, it will mislead you and destroy you. And while the pulpit ought not less, perhaps, to preach doctrine, it ought to raise its voice more in respect to the old-fashioned, much-needed virtues of honesty, truth, honor, industry and fidelity. These are what we need. Men need more rights, without any doubt, and they will get them when they perform more duties. What men want just now is duties, *duties*, DUTIES!

This is a work, I remark finally, that most especially appeals to households and to mothers. For mothers are God's chief educators in this world. It seems to me that we must go back again to the old-fashioned times. We have advantages in the household now, that were not enjoyed then, in many ways; but it seems to me that in the old-fashioned times there was more faithful instruction that passed from the mother's heart to the child's ear than there is at present. We are too apt to shift our duties, in this respect, upon the Sabbath-school. Many responsibilities are thrown upon persons and organizations outside of the family which ought to rest upon the shoulders of parents. Parents should remember that it is their duty now, as it ever has been, to educate their children, not only in regard to secular things, but in regard to things moral and spiritual, as well. And the duty will never be removed from parents of in-

stilling into the minds of their children the ideas of that which is right and pure and true, and of arming them to go out into that life whose course is largely a conflict of dishonesty and truth-speaking. I do not say that the habit of being truthful and honest is piety ; but I venture to say that any young man or young woman who is educated at home so thoroughly that the habit of honesty and truth-speaking are formed there, will, when he or she goes out into life, stand nearer the kingdom of God than those persons who have not been thus educated. Truth is a foundation on which the divine Spirit is more apt to work than any other. This is the need of the household, the need of the community, and the need of our times—that manliness which is indicative of the new man in Christ Jesus, out of which is cast all illusion of the outside, and whatever is borrowed from the animal ; and into which is gathered all that is pure and true and lovely and of good report.



PRAYER BEFORE THE SERMON.

We do not draw near to thee, our Father, as if thou wert ignorant of our want. We are drawn by that of thee which is in us. Thou knowest what things we have need of before we ask. Neither art thou one that is reluctant to give, and that needs persuasion. Thou dost exceeding abundantly more than we ask or think. The riches of thy grace transcend our thought. We draw near to thee because thou hast made it pleasant for children to speak to their parents. We have learned that the things which we receive are a double blessing if we ask them of those who love us. Not only have they a value of their own, but they come perfumed with the thoughts of those who give them. Thou hast joined thyself to thy gifts, and in taking them we take thee. And how much more art thou than bread, or raiment ! How much more glorious art thou than the sun, or than all things which the sun brings forth—its children of beauty ! All things are made nobler and better when the light of thy countenance falls upon them, and when we take them as from the outstretched hand of Love !

How blessed is the thought that thou thinkest of us not only when we think of thee, but always ! We rest in the consciousness that no harm can befall us if thou art with us and thinking of us. If God be for us, who can be against us ?

We pray that thou wilt lift us up into the region of these thoughts—where they abide and dwell ; and there may we have rest and peace with God—that peace which passeth all understanding.

And we beseech of thee that we may not be disturbed, and that the currents of desire which have agitated us may cease to have domination. May we have a trustful and restful feeling in thy providence. May we believe that we are more to thee than we can be to another. May we realize that there is no mother nor father that can love their children as God loves us. Thy life given for us, and thy suffering borne for us, are pledges of thy faithfulness in loving ; and why should we bear burdens since there is infinite, everlasting strength to bear them for us ? Why should we be weighed

down with care when we are commanded to cast all our care upon God. Oh! help us to bear our burdens and cares. May we have joy, rather than sadness. May we have songs in the night. May we be cheered in darkness. May we be comforted in affliction. May we be strengthened in weakness. May we ever more feel the hand of God around about us; so that when our own strength and wisdom fail we may lean evermore upon thee. We commit ourselves to thy guidance. We say, Thy will be done. Though it cost much suffering, nevertheless it is better. And we desire, O God, that thou shouldst mark our path by thy judgment, and not by ours; by thy infinite wisdom, and not by our mutable longings. We pray that thou wilt do that which is best for us for time and for eternity.

And we beseech of thee that thou wilt grant thy blessing to-night to every one in thy presence as he severally needs. Thou knowest the way; thou knowest the secret life; thou knowest where the pain-giving thorn resides; thou knowest who bear heavy and grievous burdens. There is perfect freedom with thee. Naked and open are we before Him with whom we have to do.

Grant, to-night, that every one in thy presence may have release for the hour. Before thee may they stand disembarassed. Before thee may all stand rejoicing. Meet every want. Whisper consolation and acceptance to every heart.

We beseech of thee that thou wilt bless those who are gathered together; all that are in the midst of life; all that are experiencing its trials, its temptations, its duties, its various imperfections. Strengthen thou them, that they may be able to live in the fear of God, and in the love of men. Raise up in our midst a generation to serve thee with more valor, and with more power, and with more success than have been given to us.

We thank thee for all the mercies which thou hast granted to our several households. We thank thee for so much consolation as we have had in affliction. We thank thee that thou hast mixed chastisements with so much that is sweet and comforting.

We commend the rising generation to thee. Be near to the young. Grant that they may grow up, from the beginning, to a life of rectitude. Be with those who are just embarking upon life. May they not mistake the true path. There are ways which seem right unto men, the ends whereof are death. Grant that every one may discern the right way, unseduced, and unterrified.

May every one in thy presence be able to walk in comeliness; in fidelity; in honesty; in truth; in hope and love of God; and in the faith and expectation of immortality through Jesus Christ.

And we pray that thou wilt multiply in our midst the offices of kindness, and of forbearance, and of gentleness. We beseech of thee that thou wilt render more and more fruitful those that labor in word and doctrine and rear up around about them the evidences of their fidelity. We pray for all thy churches, and for all the ministers of the Gospel of Christ, throughout our land, and for all that teach their fellow-men throughout the world. And we pray that thou wilt hasten that appointed day, so long in coming, when all men shall know thee, from the reatest unto the least.

And to thy name shall be the praise, Father, Son and Spirit, evermore.
Amen.

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